CONFIDENTIAL.] [No. 22 OF 1894.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

NORTH-WESTERN PROVINCES AND OUDH,

CENTRAL PROVINCES AND RÁJPUTÁNÁ,

Received up to 29th May 1894.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDU.					
	Bi-monthly.			1894.	1894.	
1	Akhtar-i-Hind	Amroha (Moradabad).	Muhammad Májid Husain.	20th May ...	23rd May ...	128 copies.
2	Indian Reformer ...	Lucknow ...	Rám Náráyan Varmá	16th ,, ...	,, ,, ...	...
3	Tohfa-i-Qádiri	Ballia ...	Abdul Qádir ...	1st & 15th ,, ...	25th ,, ...	128 copies.
	Tri-monthly.					
4	Hámid-ul-Akhbár ...	Moradabad ...	Iláhi Bakhsh ...	23rd May ...	26th May ...	225 copies.
5	Mufid-i-Ám	Agra ...	Qádir Ali Khán ...	20th ,, ...	27th ,, ...	100 ,,
6	Násir-i-Hind	Do. ...	Muhammad Ali ...	,, ,, ...	28rd ,, ...	40 ,,
	Weekly.					
7	Akhbár-i-Alam	Meerut ...	Muqarrab Husain Khán.	22nd May ...	25th May ...	65 copies.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDU—*(continued)*.			1894.	1894.	
	Weekly.—(continued).					
8	Akhbár-i-Islám	Agra ...	Abdul Majíd Khán...	22nd May ...	23rd May ...	526 copies.
9	Alwaqt	Gorakhpur ...	Muhammad Sa'íd ...	26rd " ...	27th " ...	660 "
10	Anjuman-i-Hind ...	Lucknow ...	Bishun Lál ...	19th " ...	23rd " ...	128 "
11	Ázád	Ditto ...	Sajjád Husain ...	25th " ...	28th " ...	200 "
12	Colonel	Moradabad ...	Banwári Lál ...	24th " ...	" " ...	400 "
13	Dabdaba-i-Qaisari ...	Bareilly ...	Thákur Prasád ...	26th " ...	29th " ...	250 "
14	Dabdaba-i-Sikandari ...	Rámpur ...	Muhammad Husain	21st " ...	23rd " ...	446 "
15	Fitnah	Gorakhpur ...	Nizám Ahmad ...	24th " ...	28th " ...	500 "
16	Hindustání	Lucknow ...	Gangá Prasád Varmá	23rd " ...	26th " ...	300 "
17	Káyasth Conference Gazette...	Ditto ...	Dípnáráyan Varmá...	25th " ...	27th " ...	500 "
18	Matla-i-Núr	Cawnpore ...	Gauri Shankar ...	19th " ...	23rd " ...	45 "
19	Mihr-i-Nímroz	Bijnor ...	Karím-ullah ...	21st " ...	24th " ...	435 "
20	Naiyar-i-Azam	Moradabad ...	Amjad Ali ...	" " ...	28th " ...	300 "
21	Najm-ul-Akhbár ...	Etáwah ...	Ráh-ullah Khán ...	25th " ...	" " ...	223 "
22	Najm-ul-Hind... ...	Saháranpur ...	Avatár Krishn ...	16th " ...	23rd " ...	275 "
23	Nasím-i-Agra	Agra ...	Jamná Dás Biswás...	23rd " ...	25th " ...	450 "
24	Nasím-i-Hind	Fatehpur ...	Muhammad Nawáz Khán.	15th " ...	26th " ...	117 "
25	Nizám-ul-Mulk	Moradabad ...	Fahím-ul-din ...	19th & 25th " ...	23rd & 28th " ...	250 "
26	Núr-ul-Anwár	Cawnpore ...	Abdul Hamíd ...	12th " ...	26th " ...	163 "
27	Oudh Punch	Lucknow ...	Sajjád Husain ...	24th " ...	28th " ...	350 "
28	Police News	Meerut ...	Habíb Ahmad ...	16th " ...	25th " ...	500 "
29	Rafi-ul-Akhbár	Benares ...	Ghulám Husain ...	21st " ...	23rd " ...	400 "
30	Rahbar	Moradabad ...	Partáp Kishun ...	24th " ...	28th " ...	375 "
31	Riás-ul-Akhbár	Gorakhpur ...	Nizám Ahmad ...	" " ...	" " ...	350 "
32	Sitára-i-Hind	Moradabad ...	Banwári Lál ...	20th " ...	23rd " ...	150 "
33	Tohfa-i-Hind	Bijnor ...	Jairáj Singh ...	" " ...	" " ...	410 "
34	Tútí-i-Hind	Meerut ...	Sajjád Husain ...	16th & 24th " ...	24th & 28th " ...	570 "
35	Vernacular Advertiser ...	Lucknow ...	Rámji Mal Bhargav,	21st " ...	25th " ...	...
36	Zamánah	Cawnpore ...	Muhammad Safdar Hasan.	24th " ...	26th " ...	...
	Daily.					
37	Oudh Akhbár	Lucknow ...	Shiva Prasád ...	23rd to 29th May ...	23rd to 29th May ...	506 copies (including 92 copies taken by Government).
	URDU-ENGLISH.					
	Bi-weekly.					
38	Aligarh Institute Gazette ...	Aligarh ...	Mumtáz-ul-din ...	22nd May ...	23rd " ...	441 copies (including 281 copies taken by Government).
	HINDI.					
	Monthly.					
39	Jain Hitaishi	Moradabad ...	Panná Lál ...	For Mar. & Apl. ...	23rd May ...	...
	Bi-monthly.					
40	Sajjan Vinod	Agra ...	Pandit Shri Krishna Lal.	23rd May ...	24th May ...	...
	Weekly.					
41	Almora Akhbár	Almora ...	Sadá Nand ...	21st May ...	24th May ...	104 copies.
42	Bhárat Jíwan	Benares ...	Rám Krishna Varmá	" " ...	" " ...	1,500 "
43	Khichri Samáchár ...	Mirzapur ...	Mádho Prasad ...	19th & 26th " ...	24th & 28th " ...	300 "
44	Nágri Nírad	Ditto ...	Káshi Prasád ...	24th " ...	28th " ...	400 "
45	Prayág Samáchár ...	Allahabad ...	Jagan Náth Tiwári,	" " ...	26th " ...	500 "
46	Sajjan Kírti Sudhákar ...	Udaipur ...	Kabyá Chálak Dán...	21st " ...	25th " ...	65 "
	Daily.					
47	Hindustán	Kálákankar (Partábgarh).	Devi Dayál Shukla ...	22nd to 26th May....	23rd to 27th May ...	500 copies.
	HINDI-URDU.					
	Monthly.					
48	Mazhar-ul-Zirát ...	Meerut ...	Muqarrab Husain Khán.	For May ...	25th May ...	60 copies.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	HINDI-URDU—*(concluded)*.			1894.	1894.	
	Weekly.					
49	Káshi Patriká	Benares ...	Lakshmi Shankar Misra, M.A.	25th May ...	28th May ...	450 copies (including 342 copies taken by Government).
	MARATHI.					
	Weekly.					
50	Subodh Sindhu	Khandwa ...	Lakshman Anant Prayági.	2nd & 23rd May ...	25th May ...	350 copies.
	MARATHI-ENGLISH.					
	Weekly.					
51	Nyáya Sudhá	Nágpur ...	Sadá Shiva Rám Chandra Patwardhan.	21st May ...	24th May ...	375 copies.

I.—Political and Foreign.

Mihr-i-Nimroz, 21st May 1894.

Insubordination among the troops in Rámpur.

1. The *Mihr-i-Nimroz* (Bijnor), of the 21st May, publishes an Urdu translation of the Brigade orders issued by the Nawáb of Rámpur rebuking the soldiers who were guilty of insubordination on the parade-ground, and desired to make some complaints to His Highness against the Commanding officer. His Highness warned the troops that a repetition of such conduct would be severely dealt with, and told them to send petitions to him through their superior officers. His Highness further warned the troops that if the spirit of unrest among them did not soon disappear he would send for a body of British troops.

Tóti-i-Hind. 16th May 1894.

Circulation of anonymous pamphlets.

2. The *Túti-i-Hind* (Meerut), of the 16th May, referring to the circulation of anonymous pamphlets against the Bhopal administration, the Maháraja Holkar of Indore, Nawáb Mohsin-ul-Mulk, Shaikh Zia-ul-Huk and the editor of the *Túti-i-Hind*, condemns the practice, which is getting so popular, and asks Government to put it down with a strong hand by making an example of the offenders. The editor calls the man names who has published a pamphlet against him.

II.—General Administration.

Zamánah. 24th May 1894.

Advantages of British rule.

3. The *Zamánah* (Cawnpore), of the 24th May, states that Her Majesty's birth-day is an occasion of great joy to natives who enjoy every kind of blessing under her rule. They have full security of life and property, possess freedom of action, speech and the press, and are being more largely admitted to the higher ranks of the public service. Two years ago there was only one native District Judge in these provinces, but the number has already risen to three.

Ázád. 25th May 1894.

Financial pressure.

4. The *Ázád* (Lucknow), of the 25th May, states that the financial difficulties of the Government of India are not chiefly due to the depreciation of silver, as has been represented by it, but to its extravagance. The exchange compensation allowances should be abolished and the expenditure on the frontier, the cost of the army, the home charges, the salaries of European Officers, &c. curtailed, other wise the condition of the treasury will get worse and worse, and the country will be reduced to utter poverty.

Nasím-i-Agra. 23rd May 1894.

Alleged proposal of Lord Elgin regarding the discontinuance of the use of special trains.

5. The *Nasim-i-Agra*, of the 23rd May, referring to the alleged proposal of the Viceroy regarding the discontinuance of the use of special trains, thanks His Excellency for his desire for retrenchment of expenditure, but observes that natives could never approve of any measure which might be derogatory to his high rank. The *Nasim* is afraid that if the Viceroy, who is always accompanied by a number of officers in his journey, travelled by ordinary mail train, private passengers would hardly be able to obtain seats in the first and second class carriages in that train. Moreover, either the mail train or His Excellency would have to part with its or his freedom, and no large saving could be expected from the measure. The *Nasim* is of opinion that the matter had better be left to the discretion of the Viceroy. His Excellency may travel by the mail or special train at any time as suits his convenience. As regards the reduction of expenditure, the editor recommends the discontinuance of the military camps of exercise, and suggests that soldiers should be required to shoot wild boars in their neighbourhood ; the flesh of the animals killed being preserved and supplied to European soldiers in place of beef. The suggestion, if adopted, would give practical training to soldiers in shooting, reduce the expenditure of the Commissariat department, and lead to the protection of crops. There is also room for economy in the tour expenses of the district officers.

Túti-i-Hind. 16th and 24th May 1894.

The same.

6. The *Túti-i-Hind* (Meerut), of the 16th and 24th May, in commenting upon the same subject, observes that there is no good reason why the Viceroy should be allowed to over-rule his Council in the matter. The travelling of the

members of the Government of India by ordinary mail trains would lower the prestige of the Government; and the natives, animated by a strong feeling of loyalty, would rather pay increased taxation than see the Government prestige reduced. At all events in endeavouring to reduce the public expenditure Lord Elgin has not been well advised in laying his finger on the special trains first, inasmuch as such a measure is so unpleasant to the members of his Council, and can result in no large saving. This economic reform might well be shelved for a year or two. Retrenchments might be made in other directions with better results. The *Titi* would recommend the application of the scissors to the heavy expenses of the European army in this country. There is room for retrenchment in the pay and the supply of food, dress, *khas tattis*, &c., to the European soldiers. A European soldier does not cost less than Rs. 100 a month, while his principal duty consists in kicking punka coolies and other poor natives to death. There can be no doubt as to the loyalty of natives who are ready to sacrifice their lives on behalf of Government in and out of India. The pay of a native soldier in the time of native kings did not exceed Rs. 5 or 6 a month, nor does the Government of India allow him a much higher rate. Why keep a very expensive European army when a much cheaper native army would do? European soldiers could easily earn a livelihood in England. Of course, if Lord Elgin endeavoured to reduce the European army, his lordship would meet with a powerful opposition from the Anglo-Indian community and news-papers like Lord Ripon, but his lordship should remain firm and carry out the reform which recommends itself both on financial and military grounds. The reduction of the European army would lead to a saving of crores of rupees, and also enable Government to raise the numerical strength of its native army to that of the Russian legions.

OUDH AKHBÁR. 26th May 1894.

Contradiction of the rumour regarding the stoppage of special trains.

7. The *Oudh Akhbár* (Lucknow), of the 26th May, adverting to the rumour spread by the *Morning Post* regarding the alleged debate in the Viceroy's Executive Council *in re* the stoppage of special trains, condemns the rumour as utterly false and unfounded.

HINDUSTÁNÍ. 23rd May 1894.

Comments on the Report of the Government of India on the religious riots.

8. The *Hindustáni* (Lucknow), of the 23rd May, in commenting upon the despatch of Lord Lansdowne to the Secretary of State regarding the religious riots, observes that the Government of India has represented the Hindus and the Musalmans as entirely responsible for the disturbances, exculpating itself and its subordinate officers from all blame. The *Hindustáni* has repeatedly shown that if the Hindus and Musalmans fall out with each other from ignorance and folly, there are officers who lose no opportunity of stirring up ill-feeling between the two communities. Some of the officers have even the candour to declare openly that the existence of mutual discord between the two great sections of the Indian population is a source of strength to Government. The district officers have been allowed to escape scot-free, as was to be expected; while abuse has been heaped on the devoted heads of native newspapers. The Government of India, being itself as it were both the accused and the judge in the matter, one should not be surprised to find it laying no portion of blame at its own or its officers' door. The report under review is a good index to the shallow knowledge which the Government officers possess of the sentiments and feelings of the people. The *Hindustáni* argues that the three causes to which the Government of India has attributed the frequent occurrence of disturbances are unfounded, stating that the Julahas (Muhammadan weavers), Ahirs (Hindu cowherds) and other such persons who commit riots, are steeped in ignorance. They have few occasions to travel by railway or correspond with other people by post office and telegraph, and do not read newspapers. Neither the increased facilities of communication and the writings of newspapers, nor the forwardness of the Hindus in the race of life and the revival of Hindu religion can account for the frequent outbreaks of fanaticism. The ignorance of the people and the indiscretion of some officers are really at the bottom of these unfortunate quarrels. The natives are not angels, and disputes will occur among them as among other nations. But in order to check disputes it is necessary that the authorities should act with impartiality and punish the offenders. If the Home Government desires to find out the real causes of these religious outbreaks, it should appoint an independent commission for the purpose. The official reports

only tend to embitter the relations between the two communities by encouraging acrimonious controversies. The advancement of the Hindus may not be quite disagreeable to Government, but the tone of the despatch under review clearly shows that Government does not sympathize with the movements set on foot by the Hindus to promote their interests. Is Government prepared to put back the hands of the clock and tell the Hindus to stop making further progress in education and trade or interfere with the revival of Hindu religion? Certainly not. Then what is the use of making reference to such matters in official reports, which might lead the Hindus to imagine that their progress is an eye-sore to Government, and induce the educated Musalmans to content themselves with seeking the good will of the Anglo-Indian officers for the promotion of their welfare instead of acquiring education? Hence it will be perceived that the report of the Government of India is a very unsatisfactory one.

SUBODH SINDHU. 23rd May 1894.

The same.

9. The *Subodh Sindhu* (Khandwa), of the 23rd May, after giving the substance of the report of the Government of India to the Secretary of State on the Hindu-Muhammadan riots which occurred last year, observes that the drift of Lord Lansdowne's despatch is clear enough. His Lordship laid the whole blame at the door of the Hindus. It may be hoped Lord Elgin will reconsider the matter.

NAJM-UL-AKHBÁR. 25th May 1894.

Bakr I'd.

10. The *Najm-ul-Akhbár* (Etáwah), of the 25th May, observes that in order to save the good name of their country, the Hindus and the Muhammadans should spare no pains to prevent the occurrence of any riots on the occasion of the next Bakr I'd. The Musalmans ought to take every precaution for secrecy in sacrificing cattle so that the susceptibilities of their neighbours might not be hurt; while the Hindus need not be too inquisitive. The leaders of the two communities could do a great deal in the way of maintaining peace if they liked.

TOHFA-I-QADIRI. 15th May 1894.

Arrangements for Bakr I'd in Ballia.

11. The *Tohfa-i-Qádiri* (Ballia), of the 15th May, states that on the 12th idem the District Magistrate of Ballia invited the leaders of the Hindu and Musalman communities to his house and told them to make satisfactory arrangements with a view to preventing the ocurrence of any riots on the occasion of the Bakr I'd. Jagdeo Bahadur Singh came uninvited. The Hindus and Musalmans present asked the Magistrate to give them a weeks' time to discuss the subject with each other and come to an agreement. He acceded to their request and told them to hold their meetings in the presence of Maulvi Ewaz Ali, Deputy Collector, who will assist them with his advice. Next day he and the District Superintendent of police left for Bansdih and other places in the interior of the distri.t to make arrangements in connection with the approaching I'd.

TOHFA-I-QADIRI. 15th May 1894.

Removal of Jagdeo Bahadur Singh from Ballia to Allahabad.

12. The same paper states that the Magistrate of Ballia has sent Jagdeo Bahadur Singh, who was living at Ballia, to Allahabad, in the custody of a police constable. This is as it should be. His letters to his friends in Ballia had better be intercepted and examined at the Post Office before delivery.

COLONEL. 24th May 1894.

Alleged drain of wealth to England.

13. The *Colonel* (Moradabad), of the 24th May, contains a cartoon in which an Englishman marked "Government" is represented as carrying the riches of India on the back of a camel, marked "English policy" to England.

HINDUSTÁNI. May. 23rd 1894.

Tree-marking in Behar and the Anglo Indian Newspapers.

14. The *Hindustáni* (Lucknow), of the 23rd May, observes that the rumours, so sedulously spread by the Anglo Indian Newspapers to the effect that the mysterious tree-marking in Behar is the work of the Gorakshini Sabhas and is intended as a sign to the Hindus to commit riots on the occasion of the approaching Bakr I'd, is groundless and malicious. The spread of such a rumour cannot but have a very evil effect on the masses. No thoughtful man

can approve of the undue anxiety exhibited by the Anglo-Indian Newspapers. The contagion has spread to some native newspapers and a mountain is made of a mole-hill.

Tree-marking in Behar.

15. The *Hindustán* (Kalakankar), of the 22nd May, referring to the tree-daubing incident in Behar, the disquieting rumours spread in connection with it, and the alarm created in the minds of the European indigo-planters in that province, observes that Government should pay no attention to such false rumours. Supposing for argument's sake that a fair will be held at Janakpur, which will be largely attended by Hindu religious mendicants and ascetics, no danger could be apprehended from them. If the Nepal Darbar interests itself in the fair, so much the better. That Darbar is a true friend and a well-wisher of England. It gave ample proof of its loyalty during the troublous times of the mutiny and accorded a very warm reception to Lord Roberts, the late Commander-in-Chief of the Indian Army, on the occasion of his visit to Nepal. If politics be discussed at the fair, what will it matter? No man can have the folly to court his ruin by raising his head against Government. No importance should be attached by Government to the foolish doubts and fears of the European Indigo-planters and the Anglo-Indian Newspapers; but of course it should at once endeavour to reassure the public mind.

HINDUSTÁNI May 22nd, 1894.

The same.

16. The *Rafi-ul-Akhbár* (Benares), of the 21st May, states that the mysterious mud marks on the mango trees in Behar are much exercising the minds of English journalists who declare that similar signs preceded the mutiny. The spread of such alarming news causes great anxiety to the people. The Government ought to find out and make public the origin of the mud marks in order to put a stop to all disquieting rumours.

RAFI-UL-AKHBÁR. 21st May 1894.

Circular issued by the Local Government to Municipal Boards regarding the slaughter-houses.

17. The *Hindustání* (Lucknow), of the 23rd May, states that it would appear that in accordance with the instructions of the Government of India, the Government of the North-Western Provinces and Oudh has issued a circular directing all Municipal Boards to frame rules regarding the slaughter of cattle and the sale of meat on the following principles:—(1) kine are not to be killed at any places other than the fixed slaughter-houses except for the purposes of sacrifice; (2) flesh is to be sold only at the licensed shops; and (3) flesh is to be carried from the slaughter-houses to shops for sale in such a manner as not to give offence to any persons. Such rules are already in force in many Municipalities and the first one is strictly observed, but the other two are more observed in the breach than in the observance. No new rules are wanted, but what is necessary is that the old rules should be enforced. The Commissioners should be asked to give their special attention to the matter.

HINDUSTÁNI. May 23rd, 1894.

Munsif's Court at Phaphund, Etawah district.

18. A correspondent of the *Najm-ul-Akhbár* (Etawah), of the 25th May, states that formerly there was only one Munsif's Court at Etawah for the whole district. In 1880, Babu Sanwal Singh, who was Munsif at Etawah at the time, submitted a report complaining of pressure of work and Government readily established a new Munsif's Court at Phaphund in 1881, especially as it was anxious to provide for the clerks belonging to the Court at Baghra, Muzaffarnagar which had lately been abolished. Babu Sanwal Singh's report was not a correct one. The work was not really heavy; but he being an inexperienced man found it difficult to get through it. Sometime ago when Maulvi Inam-ul-Haq, the Munsif at Phaphund, went on two months' leave, Babu Prág Das, the Munsif at Etawah, attended to his work in addition to his own without any inconvenience. The fact is that the number of complicated civil suits connected with immovable property is very small in the Etawah district. Moreover, the appointment of Village Munsifs will lead to a large decrease in the number of suits instituted in the Courts of the Munsifs at Etawah and Phaphund. It should also be observed that since the abolition of the Tahsil at Phaphund, the men, who have to deal with the Munsif's Court there, are exposed to great inconvenience in various ways. They have to

NAJM-UL-AKHBÁR. 25th May 1894.

obtain from the Collector's Office at Etawah copies of papers which have to be filed in connection with their civil suits; cases regarding the sale of land in execution of decrees are transferred by the Munsif to the Collector for disposal; and so forth. Under these circumstances the Munsif's Court at Phaphund should be abolished, or if abolition be deemed inexpedient, it had better be removed to Etawah, to which precedents are to be found in Cawnpore and Farukhabad.

HINDUSTÁNÍ. 23rd May 1894.

Mr. Dobbs, Assistant Commissioner at Lucknow, rebuked by Local Government for ill-treating an office Clerk.

19. The *Hindustání* (Lucknow), of the 23rd May, is glad to learn that after making an inquiry into the affair connected with the throwing of an ink glass by Mr. Dobbs, an Assistant Commissioner at Lucknow, at an office clerk in court, the Local Government has administered a severe rebuke to him, expressing a hope that he will not commit such acts in future.

HINDUSTÁN. 22nd May, 1894.

Reduction of the Sub-Inspector of Police who ill-treated pilgrims at the Hardwar Fair, to the rank of Head-Constable.

20. The *Hindustán* (Kalakankar), of the 23rd May, expresses satisfaction that the Sub-Inspector of Police at Kankhal, who ill-treated pilgrims at the late Hardwar Fair has been reduced to the rank of Head-Constable.

POLICE NEWS. 16th May 1894.

Commission of criminal offences by soldiers belonging to the detachment of Sappers and Miners at Roorkee, Saharanpur.

21. A correspondent of the *Police News* (Meerut), of the 16th May, writing from Manglaur, Saharanpur, complains that the men belonging to the detachment of Sappers and Miners stationed at Roorkee frequently commit criminal offences, and that the police find it difficult to bring them to justice, especially when they succeed in making their escape to the Cantonment. Although Zafar Muhammad Khan, the Sub-Inspector of police at Roorkee, has had some of them severely punished, no sign of improvement in their conduct is visible. On the 9th May, Mir Ahmad Khan, a soldier, who was under treatment in the Cantonment Hospital, went to Landhora in Manglaur with some other soldiers and committed a riot at a dancing party. The writer refers to the difficulties to which Saiyad Sajjad Husain, the Sub-Inspector of police at Manglaur, was exposed in identifying the offender, and complains that the military authorities did not allow him even to put any questions to the offender. The Sub-Inspector has reported the matter to the District Magistrate who it is to be hoped will take action to vindicate the law.

HÁMID-UL-AKHBÁR. 23rd May 1894.

Appeals from the sentences of whipping.

22. The *Hámid-ul-Akhbár* (Moradabad), of the 23rd May, states that the necessity for amending the Criminal Procedure Code with a view to make the sentences of whipping appealable has long been felt, and hopes that the question will be taken into consideration by Lord Elgin's Government.

SAJJAN VINOD. 23rd May 1894.

A dakaiti in Agra.

23. The *Sajjan Vinod* (Agra), of the 23rd May, states that a dakaiti was committed at a village near Digrauta in the Agra district on 9th idem; about fifty thousand rupees worth of property being carried away. The dakaitis are Gujars living on the banks of Chambal in Dhaulpur territory.

TOHFA-I-HIND. 20th May 1894.

Need for a Municipal physician at Bijnor.

24. The *Tohfa-i-Hind* (Bijnor), of the 20th May, complains that there being no Municipal physician at Bijnor, the poor patients are put to much inconvenience for want of medical aid.

NYÁYÁ SUDHÁ. 21st May 1894.

Scarcity of grain in Saugar and Damoh.

25. The *Nyáya Sudhá* (Nagpur), of the 21st May, states that the severity of famine in the Saugor and Damoh districts is increasing. Grain is imported from other places by railway but the people have no money. There is a steady increase in the number of the famine-stricken. There is also scarcity of grain in a part of the Chanda district. The cultivators in the Ghat Arpaili pargana are clearing forest and sowing certain classes of grain which grow up rapidly. The inhabitants of Múl are living on

mahua and tembru fruit. Cattle are suffering from the scarcity of fodder and the prevalence of disease.

26. A correspondent of the *Rafi-ul-Akhbár* (Benares), of the 21st May, complains that as the yield was only two maunds of grain per bigha of land in Azamgarh at the last harvest, the landholders and cultivators are exposed to great hardship, and there is a considerable rise in prices in the district The outbreak of cholera and influenza has aggravated the sufferings of the people.

Scarcity of grain and prevalence of cholera in Azamgarh.

RAFI-UL-AKHBÁR. 21st May 1894.

27. The *Oudh Akhbár* (Lucknow), of the 23rd and 29th May, states that the poorer classes of people in this country really lead a very miserable life. To say nothing of immense loss of life in times of famine, lakhs of men perish from starvation every year. A large portion of this heavy mortality is attributed to fever and dysentery, but those diseases themselves are brought on by insufficient food and clothing. With all the sanitary reforms introduced by Government the death-rate in this country varies from 40 to 8·0 *per mille* of population, while in England the rate is only 18. With a view to improve the condition of the people the writer urges the establishment of agricultural schools, and appeals to Indian princes to open all sorts of factories.

Need for the establishment of agricultural schools and factories.

OUDH AKHBÁR. 23rd and 29th May 1894.

28. The *Akhtar-i-Hind* (Amroha), of the 20th May, adverting to the Gohna lake, observes that the impending floods have created dread among the people in that part of the country. Government had better inform them of the precautionary measures adopted by it, and also publish information regarding the state of the lake once or twice a week. There is reason to fear that a band of robbers, taking advantage of the ignorance of the people, might raise a false alarm and plunder their houses on the outbreak of a panic among them.

Gohna lake.

AKHTAR-I-HIND. 20th May 1894.

29 The *Khichri Samáchár*, (Mirzapur), of the 19th May, does not understand why the Municipal Board of Mirzapur does not publish the proceedings of its meetings, notices, draft bye-laws, &c., in the local newspapers for the information of the public, as was done before by it, and is still done by the Boards in other districts.

Need for the publication of the proceedings of the Mirzapur Municipal Board in the local newspapers.

KHICHRI SAMÁCHÁR. 19th May 1894.

30 A correspondent of the *Police News*, (Meerut), of the 16th May, complains that Hindu religious mendicants entice young boys and make them their disciples, and urges that they should be dealt with under sections 361 and 363 of the Indian Penal Code.

Enticement of boys by Hindu religious mendicants.

POLICE NEWS. 16th May 1894.

III.—EDUCATION.

31 The *Najm-ul-Akhbár*, (Etawah), of the 25th May, states that Mr. Wyer, the Collector of Meerut, appears to be a very sympathetic officer. He takes a keen interest in the improvement of the College at Meerut, holding meetings in different parts of the district for raising subscriptions on its behalf. He has himself contributed Rs. 1,000, and lately collected Rs. 12,000 at Baghpat. (The *Túti-i-Hind*, Meerut, of the 16th May, praises Mr. Wyer for his laudable efforts on behalf of the College, and observes that he has already succeeded in collecting Rs. 40,000).

Efforts made by Mr. Wyer on behalf of the College at Meerut.

NAJM-UL-AKHBÁR. 25th May 1894.

IV.—RAILWAY.

32 The *Hindustáni*, (Lucknow), of the 23rd May, complains that a pleader's son who had occasion to travel by railway from Hardoi to Cawnpore in April last was assaulted by a Eurasian Ticket-collector at the Lucknow station. A report was made to the Superintendent who fined the Ticket-

Assault on a native passenger by a Eurasian Ticket-collector at the Lucknow station.

HINDUSTÁNI. 23rd May 1894.

collector Rs. 3. Manifestly the punishment was very inadequate. The man should have been dismissed the service. It would be well if native Ticket-collectors were appointed to deal with third class passengers.

KHICHRI SAMÁCHÁR 26th May 1894.

Alleged misconduct of policemen at the Mugal Sarai railway station.

33. The *Khichrí Samáchár* (Mirzapur), of the 26th May, complains that there are two or three policemen at the Mughal Sarai station who are to be found forcing passengers into compartments already having the maximum number of passengers. It is the duty of the Ticket-collectors and not of the policemen to assist passengers in getting into carriages.

V.—LOCAL AND MISCELLANEOUS.

TOHFA-I-HIND. 26th May 1894.

Need for the marriage of young Hindu widows.

34. The *Tohfa-i-Hind* (Bijnor), of the 20th May, in a communicated article, states that young Hindu widows, are exposed to life-long miseries and referring to the Hindu Shastras which sanction the custom of widow-marriage and to several such marriages which were performed in olden times, calls upon the Government of India to revive the custom. An act should be passed rendering liable to punishment men who turn out of caste any person who marries a widow. The country owes a deep debt of gratitude to Lord Bentinck for the suppression of the inhuman custom of *satti*, and Lord Elgin will confer a greater boon on the people if his lordship puts a stop to the still more cruel custom of compulsory widowhood. If the Government of India did not relieve the Hindu widows of their sufferings, it would be held responsible on the day of Judgment.

TOHFA-I-QÁDIRÍ. 1st May 1894.

Well near the School at Sahatwar, Ballia District.

35. The *Tohfa-i-Qádirí* (Ballia), of the 1st May, received on 25th idem, complains that the water in the well situated near the School at Sahatwar has become impure and unfit for drinking purposes, and asks the Collector to order the well to be thoroughly cleaned at the expense of the School.

NAIYAR-I-AZAM. 21st May 1894.

Fires at Moradabad.

36. The *Naiyar-i-Azam* (Moradabad), of the 21st May, complains that fires are breaking out and destroying a large number of houses almost every day at Moradabad, and asks the Municipal Board to get a fire-engine.

NASIM-I-HIND. 15th May 1894.

Fires at Fatehpur.

37. The *Nasim-i-Hind* (Fatehpur), of the 15th May, referring to the frequent outbreak of fires at Fatehpur, urges upon the Magistrate the necessity for obtaining a fire-engine.

ZAMÁNAH. 24th May 1894.

Burning of the Holi and inflammation in the mill stones at Cawnpore.

38. The *Zamánah* (Cawnpore), of the 24th May, in its local news column, states that on Saturday, the 19th May, the Hindus burnt the Holi for the second time during the year. The Government Factory had a holiday that day. Cholera and small-pox continue unabated in the city. A strange phenomenon has presented itself this year. The mill-stones in several parts of the city have inflammation; the sores or pimples yielding a kind of blue water.

ALLAHABAD:
The 3rd June 1894.

PRIYA DAS, M. A.,
Govt. Reporter on the Vernacular Press of Upper India.

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